302
[777] Shaving cannot be done on a Tuesday or a Saturday, or on the day of an eclipse of sun or moon; nor on the full moon day, the new moon day, nor on the 11th day of the moon—the Êkadasi. This applies to most Nâyars, but not to all.

142
*564 *Colour of the skin.*—The skin of the darkest individual corresponded to Broca's colour type No. 43. There was but one of this colour.

Three were of No. 28.
Seventeen were of No. 29 and lighter.
Three were of No. 37 and lighter.
One not taken.
The average colour must be nearly as fair as 37.

Colour of the eyes.—The average corresponds rather to Broca's No. 2 than to his No. 1.

Nine individuals were of No. 1.
Seven individuals were between 1 and 2.
Seven individuals were of No. 2.
Two not taken.

*301
564 *Ornaments.*—All those examined had had their ears pierced; but most of them wore no earrings, saying it was
[304] not proper for a Purattu Châma Nâyar to wear them. Four individuals, or nearly one-sixth of the whole, however, wore the ordinary earrings; one indeed wore (the only instance) one gold and one silver earring in each ear. Rings of any kind may be worn on the fingers, and the thin iron ring such as is usually worn, was observed occasionally on the ring finger of the right hand, or on the little finger of the left.

The ornaments worn by a few individuals were as follows:—

(1) Aged 23. Two rings on the ring finger of the
[789] right hand; one of them tambâk (described already), the other of silver and iron. The last was worn as a prophylactic against fever. Said he had worn it for the previous five days, and during that period he had had no fever! (This individual, by the way, had been vaccinated, and suffered from an attack of small-pox nine years afterwards.)

(2) Aged 35. One copper ring on the ring finger of
[237] the right hand. An amulet of tiger's teeth (as in my
[789] collection) on a string round the waist. The amulet
[776] contains nothing, and is worn to protect its wearer from fever. Two silver amulet cases of the usual cylindrical pattern worn on the waist; each contains a mantram written on paper for protection against evil spirits. On

6:Fawcett G-5 (ca. 1900)1915
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Nayar

843 613
country knife *(pissan kathi)* in his left hand, which he directs towards the mouth, he pours the tamarind juice over this knife with his right hand three times, which dribbles down the knife into her mouth, and she drinks it. In the absence of a brother, some other near relation officiates. After she has swallowed the tamarind juice, she is asked to pick one out of several packets of different grains placed before her. The grain in the packet she happens to select is supposed to declare the sex of the child in her womb. The whole ceremony is wound up by a sumptuous feast to all the relatives and friends of the family. [574]

"*After Ceremonies.*—At delivery, women of the barber caste officiate as midwives. In some localities, this duty is performed by *Vêla* caste women. Pollution is observed for fifteen days, and on every day, the mother wears cloths washed and presented her by a *Vannatti* or woman of the Vannan * caste. On the fifteenth day is the purificatory ceremony. As in the case of death pollution, a man of the Atikkurissi clan sprinkles on the woman a liquid mixture of oil, and the five products of the cow (*pancha gavya*), with gingelly seeds. Then the woman takes a plunge-bath and sits on the ground, near the tank or river. Some woman of the family, with a copper vessel in her hands, takes water out of the tank or river, and pours it on the mother's head as many as twenty-one times. (I am not aware if this practice is universal, though it certainly obtains in parts of South Malabar and even in North Travancore.) This done, she again plunges herself in the tank or river, from which she emerges thoroughly purified.

846 564 783 613 [844] [237]

"It may be noticed that, before the mother proceeds to purify herself, the new-born babe has also to undergo some rite of purification. The babe is placed on the naked floor, and its father or uncle sprinkles a few drops of cold water on it and takes it in his hands. The superstitious believe that the temperament of the child is determined by that of the person who thus sprinkles the water. All members of the *Taravâd* observe pollution for fifteen days immediately following the delivery, during which period they are prohibited from entering temples and holy places. [828]

"*First Birthday Celebration.*—The twenty-seventh day after the child's birth or the first recurring day of the star under which it was born marks the next important

846 613 553

* Over a great part of Malabar she would, however, be of the Tiyan caste.

796 Before
[793] day-break of the first day the ordinary temple priests, a Mûssad, will leave the temple after having swept up and made it clean; and (before day-break also) five Nambûtiris will enter it, bearing with them "Sudhi 796 Kalasam." The Kalasam is on this occasion made of the 778 five products of the cow, *i.e.* (panchagavyam) together [237] with some water, a few leaves of the banyan tree (Arayâl) and Darbha grass, all in one vessel. Before being brought to the temple, mantrams or magic verses will [783] have been said over it. The contents of the vessel are sprinkled all about the temple, and a little is put in the well, thus purifying the temple and the well. The Nambûtiris will then perform the usual morning worship, and either immediately after it or very soon afterwards they leave the temple, and the Mûssad, the ordinary priest, returns and resumes his office. The temple belongs [613] to four Taravâds, and no sooner has it been purified than the Kâranavans of these four Taravâds, virtually the joint-owners of the temple (known as Urâlas) present to the temple servant (known as a Pishârodi) the silver flag of the temple which has been in the custody of one of them since the last festival. The Pishârodi receives it and hoists it in front of the temple (to the east), thus signifying that the festival has begun. While this is being done, emphasis and grandeur is given to the occa- [201] sion by the firing off of miniature mortars such as are common at all South Indian festivals; and, after the [411] flag is hoisted, there are hoisted all round the temple small flags of coloured cloth. For the next few days [788] there is nothing particular to be done beyond the procession morning, noon and night; the image of Bhagavati being carried on an elephant to an orchestra of drums, and cannonade of the little mortars. All those who are present are supposed to be fed from the temple. 796 There is a large crowd. On the morning of the fifth day 564 a man of the washerman (he is also a tailor: Vannân) caste will announce to the neighbours by beat of tom-tom that there will be made a procession of Bhagavati issuing from the gates of the temple and passing round about. [202] Like all those who are in any way connected with the [788] temple, this man's office is hereditary and he lives to a small extent on the bounty of the temple, *i.e.*, he holds a [425] little land on nominal terms from the temple property, in consideration for which he must fulfil certain requirements for the temple as on occasions of festivals. His office also invests him with certain rights in the community. The Vannân has, I believe, immense power

9:Iyer E-4, 5 (ca. 1902-1906) 1912
AWll Kerala AWll
Nayar

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with the hand which is, in token of veneration, then raised to the head. Milk, curd, ghee, urine and dung are mixed together and used for purificatory ceremonies; and the images of [237] gods are anointed with this holy mixture called *panchagavyam*. [778] Small doses of it are even taken internally, and it is [755] considered an antidote against poison, besides being prescribed as a *prâyaschit* or expiation for offences against caste, whereas [778] the sprinkling of water mixed with dung removes sin or pollution [783] from all persons, places, or things, and purifies them. The bull, the vehicle of Siva, is also held sacred, and a statue [532] of it in granite is either placed in front of the image of Siva or in a separate shrine, and is worshipped as a God. [776] The lizard associated with Siva, the monkey with Hanumán, the Garuda (the brahmany kite) with Vishnu, and the peacock of Subramania are a few of the other animals of Hindu veneration.

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753

Of the birds of ill omen, one species of owl called *pullu* is much dreaded because of the belief that it causes an illness to children which results in emaciation. At the sound of its screeching, children are taken into a room to avoid its injurious gaze. Various are the propitiatory ceremonies performed [782] by specialists to secure its good-will and to prevent its doing harm to babies; [789] and amulets are worn by children as a preventive against its evil influences. Its hideous screeches are always associated with death.

771
824

Among trees, some are worshipped while others are used for *pûjas* or sacrifices. Among the former may be mentioned the pipal (Ficus religiosa), a tree which is held in veneration by the Hindus. Persons afflicted with maladies or whose planets are unfavourable, go round a pipal tree, seven, twelve, [755] forty-one, or one hundred and eight times, muttering prayers and burning camphor and other incense at its foot or perchance engage Brahmans to do so, in the belief, that it will cure disease or counteract evil influences. The *vilva* (Ægle marmelos), whose leaf of triple form is supposed to represent the three eyes of Siva, and symbolise his triple function of production, destruction, and re-production, and the *tulsi* (Ocymum sanctum), which is sacred to Vishnu, are also worshipped. In [778] front of every house, generally on the eastern side, or in the central yard of a quadrangular structure, is a stone or mud altar, on which *tulsi* or the *vilva* is planted and watered every day, and is worshipped by the inmates of the house. From

13:Thurston & Rangachari E-4, 5 (no date) 1909
AW11 Kerala AW11
Nayar

always shade from the many trees and palms. Every house is in its own seclusion."

Concerning Nāyar dwellings, Mr. N. Subramani Aiyar writes that "the houses of the Nāyar, standing in a separate compound, have been by many writers supposed to have been designed with special reference to the requirements of offence and defence, and Major Welsh states that the saying that every man's house is his castle is well verified here. The higher ambition of the Nāyar is, as has frequently been said, to possess a garden, wherein he can grow, without trouble or expense, the few necessaries of his existence. The garden surrounding the house is surrounded by a hedge or strong fence. At the entrance is an out-house, or patipura, which must have served as a kind of guard-room in mediæval times. In poorer houses its place is taken by a roofed door, generally provided with a stile to keep out cattle. The courtyard is washed with cow-dung, and diverse figures are drawn with white chalk on the fence. Usually there are three out-houses, a vadakkettu on the north side serving as a kitchen, a cattle-shed, and a tekketu on the southern side, where some family spirit is located. These are generally those of Maruta, *i.e.*, some member of the family who has died of small-pox. A sword or other weapon, and a seat or other emblem is located within this out-house, which is also known by the names of gurusala (the house of a saint), kalari (military training-ground), and daivappura (house of a deity). The tekketu is lighted up every evening, and periodical offerings are made to propitiate the deities enshrined within. In the south-west corner is the serpent kavu (grove), and by its side a tank for bathing purposes. Various useful trees are grown in the garden, such as the jack, areca palm, cocoanut, plantain, tamarind and mango.

13;Thurston & Rangachari E-4, 5 (no date) 1909
AW11 Kerala AW11
Nayar

796 eighteenth century, observes that about the tenth of September the rain ceases in Malabar. All nature seems then as if renovated; the flowers again shoot up, and the trees bloom. In a word, this season is the same as that which Europeans call spring. The Ōnam festival is said, therefore, to have been instituted for the purpose of soliciting from the gods a happy and fruitful year. It continues for eight days, and during that time the Indians are accustomed to adorn their houses with flowers, and to daub them over with cow-dung, because the cow is a sacred animal, dedicated to the Goddess Lakshmi, the Ceres of India. On this occasion they also put on new clothes, throw away all their old earthenware, and replace it by new. Ōnam is, according to some, the annual celebration of the Malabar new year, which first began with Cheraman Perumal's departure for Mecca. But, with the majority of orthodox Hindus, it is the day of the annual visit of Mahabali to his country, which he used to govern so wisely and well before his overthrow. There is also a belief that it is Maha-Vishnu who, on Ōnam day, pays a visit to this mundane universe, for the just and proper maintenance of which he is specially responsible. In some North Malabar title-deeds and horoscopes, Mr. Logan says, the year is taken as ending with the day previous to Ōnam. This fact, he notes, is quite reconcileable with the other explanation, which alleges that the commencement of the era coincides with Perumal's departure for Arabia, if it is assumed, as is not improbable, that the day on which he sailed was Thiruvōnam day, on which acknowledgment of fealty should have been made. Ōnam, it may be observed, is a contraction of Thiruvōnam which is the asterism of the second day of the festival. Throughout the festival, boys from five to fifteen years of age go out

[237] [825] [824]

13:Thurston & Rangachari E-4, 5 (no date) 1909
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event the festival is held yearly to Bhagavati and her followers. The festival lasts for seven days. When I visited it in 1895, the last day was on the 31st of March. Before daybreak of the first day, the ordinary temple priest, a Mūssad, will leave the temple after having swept it and made it clean; and (also before daybreak) five Nambūtiris will enter it, bearing with them sudhi kalasam. The kalasam is on this occasion made of the five products of the cow (panchagavyam), together with some water, a few leaves of the banyan tree, and darbha grass, all in one vessel. Before being brought to the temple, mantrams or magic verses will have been said over it. The contents of the vessel are sprinkled all about the temple, and a little is put in the well, thus purifying the temple and the well. The Nambūtiris will then perform the usual morning worship, and, either immediately after it or very soon afterwards, they leave the temple, and the Mūssad returns and resumes his office. The temple belongs to four taravāds, and no sooner has it been purified than the Kāranavans of these four taravāds, virtually the joint-owners of the temple (known as Urālas) present to the temple servant (Pishārodi) the silver flag of the temple, which has been in the custody of one of them since the last festival. The Pishārodi receives it, and hoists it in front of the temple (to the east), thus signifying that the festival has begun. While this is being done, emphasis and grandeur is given to the occasion by the firing off of miniature mortars such as are common at all South Indian festivals. After the flag is hoisted, there are hoisted all round the temple small flags of coloured cloth. For the next few days there is nothing particular to be done beyond the procession morning, noon, and night; the image of Bhagavati being carried on an elephant to an orchestra

31: Slater S-5 (1916-1917) 1918 AWI India
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234 castes very rarely use these products. The cows too are not brought up on a scientific basis, and are consequently of a weak [804] build and generally yield from 4 nalis * to 6 or 8 nalis of milk per day.†

Male buffaloes are used in ploughing and sometimes to draw loaded carts. These too are of weak build.

Cow buffaloes are used mostly for milking, but sometimes in ploughing. The milk they yield is greater in quantity but inferior in quality to that of the cows.‡

231 Very little care is taken of the young of the above species. The young calf or calf-buffalo is not usually reared with the object of getting strong or vigorous oxen or buffaloes, but allowed to grow haphazardly. Some die off young, and especially the buffalo-calf since the buffalo can be milked without its young and not so the cows.§ The official figures in this respect (vide above) are instructive. The usual practice is to buy cows or buffaloes from a fair for milking purposes and to dispose of them, buffaloes especially, unless needed for ploughing, when the milk dries up.

The only use to which the horse is put is to drive jutkas, but as jutkas are rare in this village, horses are seldom seen here.

Donkeys and mules too are few.

Sheep and goats are used for their mutton which is in demand among the lower castes, but more for their milk, which is considered to be medicinal.

Pigs are reared for their flesh by the local Christians; the Muhammadans consider it to be a sacrilege even to utter the name.

Cows, oxen and buffaloes are made to stand in stalls, two or more being allowed to be in the same stall. Bundles of rice straw form the chief food, but green grass is used during the rainy season. Rice dust and poonac (copra from which the oil has been extracted) mixed in water is given. Cows are let loose during the daytime under care of a keeper to feed in the fields or near the hills.

241 Cattle-dung mixed with cattle urine is used as manure in the paddy fields. This is scattered in the fields during the hot season 237 (April-May). The percentage of cattle-dung will approximately be 25 per cent of the total manure used. Dung is also used as fuel. Women are becoming averse to making varatties and use more wood.

Sheep dung is sometimes used.

241 But green manure consisting of leaves of certain plants and trees is scattered in the fields after they have been well ploughed in the first fall of the monsoon rains. Green manure is never grown, but is obtained from the neighbouring hills.

351 Every house without exception has a compound big or small surrounding it in which there are coconut palms, arecanut palms, mango trees, jack fruit trees, plantains, etc., and sometimes pepper. During the hot months (March-April-May) vegetables

* [1 nali (nari or nazhi) = ¼ of a Madras measure and very nearly = 9 fluid ounces or nearly half a pint.—Ed.]

† I.e., one or two quarts of milk per day. A Madras cow yields up to five quarts per day.

‡ [I.e., it is less valued. Buffalo's milk is very rich.—Ed.]

§ [It is a fact that an Indian cow refuses to give milk without the calf. If the calf dies the dairyman stuffs the skin and makes an imitation calf. This serves the purposes.—Ed.]

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(7) pestle and mortar for husking rice,

(8) (for coconut cultivation) a long broad knife with blade and handle each 1 foot long (this serves all purposes),

(9) an implement intermediate between an axe and mamoti, with a thick sharp blade, and a fairly long handle, used for cutting wood, etc.,

(10) a basket, with ropes attached at both sides, worked by two men, to transfer water from a tank or from one field to another,

(11) a form of picotah, worked by a man standing on a platform inside the well, with his hands,

(12) the ordinary bullock lift,

(13) a sharp rod fixed in the earth for removing the outer cover of the coconut,

(14) ropes tied circularly for the purpose of climbing the coconut tree.

231

Stock—

Working oxen	922*
Cows	220
Male buffaloes	503*
Cow ,, ...	221
Young stock	1,103
Horses	7
Donkeys and mules	...
Sheep and goats	1,305
Pigs	20

There are 112 carts.

The cattle are fed on dry paddy straw, coconut fodder, waste powdered rice mixed with water, and grass in the winter season. The feeding of cattle is very carelessly done. They keep their skins and bones only.

237 •

Manuring.—Cattle dung is used for three purposes :—

(1) For cleaning the whole house. Hindus believe that the sprinkling of cattle dung water purifies the house. Consequently, every day every house is thus cleaned.

(2) For fuel. Chaff mixed with straw and dung is dried and burnt for culinary purposes. All the dung from cows kept by the non-agricultural classes (nearly every family of means keeps a cow for milk) is used in the above ways.

(3) The dung produced among the agricultural classes is used for manure, not for paddy or coconut, but for the cultivation of vegetables. Very little dung is used for the cultivation of chief crops. The wastage is also large. Perhaps one-fourth of the total dung is used for manuring vegetables. All the rest is used as stated above or wasted. A small portion of the cattle urine is collected in pots and used as manure for vegetables, but nearly all is wasted.

[241]

Fish and muddy water are used as manure for coconuts, but not to a very great extent, and only by the three rich kanomdars who themselves cultivate. Some also use salt for manure, when they plant coconut. This is very advantageous, and sometimes

241

* [This shows the very high proportion of one working ox or buffalo for each acre of cultivated land, a proportion accounted for by what is stated about the condition of the animals.—Ed.]

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651 On registered double crop land, the charge for the second crop has been consolidated at one-quarter of the single crop assessment. For occasional second crop on land assessed as single crop, the charge will be one-half the single crop assessment.

231 The stock as ascertained by personal enquiry are as shown below. The account of the stock of Kothachira was not obtainable from the village officials, for it is lost. I have tried my best to make the statement complete and exhaustive. But this is a period of extreme fatality to the stock in these parts. Daily one or more are dying. In a single family there died twenty within forty-five days leaving only one or two pairs. The numbers are—

Bullocks	240	
Cows	403	
Buffaloes	287	
Young stock	374	under 4 years.
Goats	712	
[407] Ploughs	414	
Carts	5	
Oil mills	4	

A comparison with the figures for the census of 1899–1900 for the whole amsom of Kothachira (the three desams of Kothachira, Peringode and Mattur) shows an all-round decrease of about forty per cent. I believe the causes of this great reduction to be partly a succession of very bad seasons for stock, and partly selling off under pressure of poverty.

Cattle feeding.—Bullocks and working oxen and buffaloes, besides being left to graze on the unoccupied dry lands and on cultivable areas when they are lying fallow, are given straw and 'kanchi,' water mixed with the dusty part of rice and 'punac' or oil-cake. For cows and young stock only straw is given besides grazing. Goats are simply left to graze. Straw is given to the above working stock after they are housed in their sheds for the evening. The 'kanchi' water is given in the morning just before leading them into fields and in the afternoon after their work is over. They are led to be washed after field work. Bullocks and buffaloes are the working stock.

The breed.—The cattle are very second rate in their breed. The most healthy working oxen grow to a height of from three to three and a half feet and their strength is not half as much as the oxen employed by the firms of Madras. The cow is a pitiable thing ordinarily two to three feet high and milking on an average from a half to one Madras measure per day.* Comparison, it need hardly be said, with Madras cows is odious. They can be milked for only six months. The best come into milking again within a year, but many only within two years.

241 [237] *Manure.*—Almost all the cattle dung is used for manure. One per cent perhaps goes for purposes of washing floors, etc. The cattle urine is allowed in some places to flow into the dung-pit, but no systematic attempt is anywhere made to utilize it to the best advantage. Besides this, burnt ashes and green manure are in common

* [A Madras measure is 62·5 fluid ounces = 3¼ pints. A fair Madras cow in full milk yields about 3¼ Madras measures per day, i.e., 5 quarts.—Ed.]

31: Slater S-5 (1916-1917) 1918 AWI India
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lings for the second crop are then planted and will be ready for harvest in December or January. In double-crop wet lands both crops are as a rule paddy. But a small area may be used for growing garden vegetables, and this is invariably the case in the three crop lands. Only one crop is raised in the dry lands actually tilled and this crop is determined by a rotation of crops, consisting of paddy, other grains and pulses, gingelly, etc. There is great variety in rotation. Usually the field lies fallow once in three years, often for two or three years continuously, according to the fertility of the soil. The importance of rain in due season for paddy cultivation cannot be over-estimated, the whole prospects of the village for the year may be altogether changed by even a slight failure of the monsoon at the critical stages in cultivation. In that case the local prices of paddy go up very suddenly, as now (August 1917).

Only one type of plough is seen—the usual old fashioned country plough, which merely scratches the ground. It lasts only for a year or two and costs only from ten to twelve annas.

Other implements are the levelling board, harrow (a long wooden hammer used by the hand), spade, kuzhi kutti (i.e., burrowing tool), jack-knife, etc. The levelling board costs about Rs. 2½ and lasts from 6 to 8 years; the spade costs Re. 1 and is worn out in a year. It has a blade set at right angles to the handle and is swung like a pick-axe.

Stock.—

	1914.	1910.
(*a*) Working oxen	296	250
(*b*) Cows	350	382
(*c*) Male buffaloes	256	286
(*d*) Cow buffaloes	6	10
(*e*) Young stock of above species ...	266	221
(*f*) Riding horses	2	...
(*g*) Donkeys and mules...	...	...
(*h*) Sheep	...	...
(*i*) Goats	201	285
(*j*) Pigs	...	...

The 1914 figures are approximately true in 1916.

Working oxen and buffaloes are better fed than others. They are given enough straw or grass, and hot conjee (gruel) mixed with oil-cake, bran, atc. Occasionally working oxen are given flesh (fowls). Cows and cow-buffaloes are given straw and conjee and bran water. They are led out to graze on the hill sides and pastures during the day. Their young follow them. The goats are allowed to stray and feed themselves as best they can. Their milk is used for medicinal purposes and is considered very nutritious.

There is no good pasture in the village, and the cattle are lean and bony. After harvest cattle stray over the stubbles, finding what food they can. The fields are often quite small, say 100 by 75 feet, and frequently there are considerable differences of level between adjoining fields, which is a difficulty in the way of proper irrigation.

Manuring.—About seventy-five per cent of the cattle dung is used as manure. The rest is dried in the form of thick cakes

31: Slater S-5 (1916-1917) 1918 AW1 India
Kerala AW11

237 (called varatties) and used as fuel to supplement firewood, by the poorer classes, who go about picking the stray deposits of cattle-dung in the by-ways and streets. Perhaps a small percentage of cattle-dung is wasted. Yet it is the most important manure and an acre of land uses 100 to 150 baskets of it.

Cattle urine is not used, except by Brahman ladies to a very small extent, in growing kitchen vegetables in their backyards.

The refuse of goat-pens and of fowls (which are kept in most low-class and Nayar houses), as well as bone dust, is used in small quantities for growing garden vegetables.

241 All sorts of green manure are used. About fifty to seventy-five bales of green stuff are used on one acre of land. But green manure is not grown; it is obtained from the neighbouring woods, and the shrubby undergrowth which is commonly found on almost every hillside and in the compounds of houses.

Wood-ash is commonly used, especially in garden cultivation.

Salt is used in coconut plantations.

Chemical manures are unknown in the village.

Garden cultivation is an important item, and very profitable too, though it is not yet carried on very extensively. About 110 acres of land are used for this purpose. Water is obtained mostly from wells, of which there is one or more in every garden. The chief products are coconuts (selling at Rs. 3 to Rs. 5 per 100), arecanuts used for chewing, etc. (Rs. 1½ to Rs. 2 per 1,000), plantains or bananas (Rs. 5 to Rs. 15 per 1,000), jack-fruits (2 to 6 annas each), mangoes, yams and various kitchen vegetables like pumpkins, brinjals, etc. These are cultivated in almost all gardens. Pepper and ginger, betel leaves and turmeric, are also cultivated in all good gardens. Pepper is very valuable and gives a good profit.

[722] Coconuts being largely exported in the form of copra, have fallen 50 per cent in price, through shortage of freight, during the war. This has entailed great hardship on the large classes of coconut growers and workers in the Malabar Coast, this village suffering with the rest.

242 *Insect-pests.*—A kind of beetle sometimes does great damage to the crops—especially the new paddy crops and plantains. Small birds also carry away grains of corn. The usual method of combating them is to keep watch in the fields and drive them off—a very tedious and difficult operation. No help is got from the Agricultural Department, of whose very existence the village is unaware.

232 *Cattle diseases.*—Hoof disease is the commonest and most dangerous. Kerosene oil mixed with lamp black is the popular remedy. There is another disease—a sort of suffocation. A cholera-like disease is also heard of, accompanied by bleeding, etc. Snake-poisoning is another danger, a bite on the nose being supposed to be fatal. The villagers have their traditional methods of combating these. Charms and incantations are used to supplement medicine. No assistance is obtained from the Agricultural Department.

313 *Wood* is obtained from the neighbouring forests, as well as from the clusters of trees in the village. Building timber is often